

Forty Hadith on the Importance of Prayers

The Rank of Prayers in Islam

1 - The Special Rank of Prayers

► قَالَ رَسُولُ اللَّهِ (ص): أَوْلَى مَا أَفْتَرَضَ اللَّهُ عَلَى أَمْيَانِ الْجَنَاحِ فَوْأَلَى مَا يُرْفَعُ مِنْ أَعْمَالِهِمُ الْجَنَاحُ فَوْأَلَى مَا يُسْأَلُونَ عَنْهُ الْجَنَاحُ.

The Messenger of Allah (peace be upon him and his progeny) said: “The first thing that Allah made obligatory upon my Ummah was the five prayers; and the first thing from their acts of worship that shall be taken up will be the five prayers; and the first thing that they will be questioned about will be the five prayers.”

Kanzul `Ummal, Volume 7, Tradition 18859

2 - The Pillar of Religion

► عَنْ أَبِي جَعْفَرِ (ع) قَالَ: بَنَى إِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجَّ وَالْوِلَايَةِ.

Imam Al-Baqir (peace be upon him) has said: “Islam has been founded and established on five things: Prayers, Zakat, Hajj, Sawm (Fasting) and Wilayah.”

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3 - The Parable of Prayers

► عَنْ أَبِي جَعْفَرِ (ع) قَالَ: الصَّلَاةُ عَمُودُ الدِّينِ مَثَلُهَا كَمَثْلِ عَمُودِ الْفَسْطَاطِ إِذَا ثَبَتَ الْعَمُودُ ثَبَتَ الْأَوْتَادُ وَإِذَا مَالَ الْعَمُودُ وَأَنْجَسَرَ لَمْ يَثْبُتْ وَنَدَ وَلَا طَبَّ.

Imam Al-Baqir (peace be upon him) has said: “The prayer is the pillar of religion and its parable is that of the prop of a tent – when the prop remains upright, the pegs and ropes remain straight and upright, but when the prop bends or breaks neither the pegs nor ropes remain straight.”

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4 - A Means of Salvation

► قَالَ رَسُولُ اللَّهِ (ص): حَسْنُ صَلَواتٍ مَنْ حَفَظَ عَلَيْهِنَّ كَانَتْ لَهُ نُورًا وَبِزَهَانًا وَتَجَاهًا يَوْمَ الْقِيَامَةِ.

The Messenger of Allah (peace be upon him and his progeny) said: “One who adheres to the five (daily) prayers diligently, they shall be a means of illumination and salvation for him on the Day of Judgment.”

Kanzul `Ummal, Volume 7, Tradition 18862

5 - Illumination of the Heart

► قَالَ رَسُولُ اللَّهِ (ص): صَلَاةُ الرَّجُلِ نُورٌ فِي قَلْبِهِ فَمَنْ شَاءَ مِنْهُمْ فَلْيَنْوِزْ قَلْبَهُ.

The Messenger of Allah (peace be upon him and his progeny) has said: “The prayer of a person is (in reality) a light in his heart, so whoever desires, can illuminate his heart (by means of prayers).”

Kanzul `Ummal, Volume 7, Tradition 18973

6 - A Measure of Acceptance of Deeds

► قَالَ الصَّادِقُ (ع): أَوْلَى مَا يُحَاسَبُ بِهِ الْعِدَادُ فَإِنْ فُلِتْ فُلِيْلَ سَابِرٍ عَمَلَهُ وَإِذَا رَدَثْ رَدَثْ عَلَيْهِ سَابِرٍ عَمَلَهُ.

Imam As-Sadiq (peace be upon him) has said: “The first thing for which a person shall be subjected to reckoning is prayers. If they are accepted, all his other deeds shall (also) be accepted. But if rejected, all his other deeds shall (also) be rejected.”

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7 - The Conduct of the Prophets

► ﴿قَالَ رَسُولُ اللَّهِ (ص): الصَّلَاةُ مِنْ شَرَائِعِ الدِّينِ وَفِيهَا مَرْضَاتُ الرَّبِّ عَزَّ وَجَلَّ وَهِيَ مَنْهاجُ الْأَنْبِيَاءِ﴾.
The Messenger of Allah (peace be upon him and his progeny) said: "The prayer is one of the (primary) dictates of religion, in it lies the pleasure of the Lord, the Mighty and the Glorious, and it is the conduct of the Prophets."

Biharul Anwar, Volume 82, Page 231

8 - The Standard of Islam

► ﴿قَالَ رَسُولُ اللَّهِ (ص): عَلَمَ الْإِسْلَامُ الصَّلَاةَ فَمَنْ فَرَغَ لَهَا قُلْبَهُ وَحَفَظَ عَلَيْهَا وَوَقَّتَهَا وَسُئَلَهَا فَهُوَ مُؤْمِنٌ﴾.
The Messenger of Allah (peace be upon him and his progeny) said: "The prayer is the standard of Islam. Whosoever loves prayers, and observes their limits, timings and methods, is a true believer."

Kanzul `Ummal, Volume 7, Tradition 18870

9 - The Benefits of Prayers

► ﴿قَالَ الصَّادِقُ (ع): إِنَّ مَلَكَ الْمَوْتِ يَدْفَعُ الشَّيْطَانَ عَنِ الْمُحَافِظِ عَلَى الصَّلَاةِ وَيَلْفَتُهُ شَهِيدًا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فِي تِلْكَ الْحَالَةِ الْعَظِيمَةِ﴾.
Imam As-Sadiq (peace be upon him) has said: "Surely the Angel of Death repels Satan from the proximity of one who had adhered to and guarded his prayers, and makes him speak out the testimony of 'There is no God except Allah and Muhammad is the Messenger of Allah' during that terrifying and frightening state (of death)."

Wasa'ilush Shi'a, Volume 3, Page 19

10 - Prayers and Children

► ﴿عَنِ الْبَاقِرِ (ع) قَالَ: إِنَّا نَأْمِرُ صِبِّيَّاتَنَا بِالصَّلَاةِ إِذَا كَانُوا بَنِي حُسْنِ سِنِينَ فَمُرُوا صِبِّيَّاتَنَا بِالصَّلَاةِ إِذَا كَانُوا بَنِي سِنِينَ﴾.
Imam Muhammad Al-Baqir (peace be upon him) advised: "We command our children to offer prayers when they are five years old, so you too order your children to offer prayers (but only) when they are seven years of age."

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Importance and Virtues of Prayers

11 - Value of Prayers

► ﴿قَالَ أَبُو عَبْدِ اللَّهِ (ع): صَلَاةٌ فَرِيْضَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً وَحَجَّةٌ خَيْرٌ مِنْ بَيْنِ مَئْلَوْعٍ ذَهَبًا يَنْتَهِي حَتَّى يَفْتَنَ﴾.
Imam As-Sadiq (peace be upon him) said: "One obligatory prayer is better than performing Hajj twenty times, and the performance of one Hajj is better than giving away a house full of gold."

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12 - The Face of Religion

► ﴿قَالَ رَسُولُ اللَّهِ (ص): لَكُلُّ شَيْءٍ وِجْهٌ وَوِجْهُ دِينِكُمْ أَحَدُكُمْ وَوِجْهُ دِينِهِ﴾.
The Messenger of Allah (peace be upon him and his progeny) said: "For every thing there is a face and the face of your religion is prayers. So see to it that none from amongst you damages and disfigures the face of his religion."

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13 - Importance of Prayers

قال النبي (ص): ما من صلاة يحضر وفتها إلا تأدى ملائكة بين يدي الناس فُوموا إلى نيرِكُمُ التي أوقنتموها على ظهوركم فاطفوها بصلاتكم.

The Messenger of Allah (peace be upon him and his progeny) said: "Whenever the time of each prayer arrives, an Angel announces to the people: (O' People Stand up and extinguish, with prayers, the fire which you have set alight for yourselves.)"

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14 - The Blessings of Prayers

قال علي (ع): إن الإنسان إذا كان في الصلاة فإن جسده وثيابه وكل شيء حوله يستريح.

Imam `Ali (peace be upon him) has said: "Surely, when a person engages in prayers, his body, his clothes and everything around him glorify Allah."

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15 - The Rank of Prayers

قال رسول الله (ص): موضع الصلاة من الدين كموضع الرأس من الجسد.

The Messenger of Allah (peace be upon him and his progeny) said: "The position of prayers with respect to religion is similar to that of the head with respect to the body."

Kanzul `Ummal, Volume 7, Tradition 18972

16 - Purification of the Soul

قال رسول الله (ص): مثل الصلوات الخمس كمثل نهر جار عذب على باب أحدكم يغسل فيه كل يوم خمس مرات فما يبقى ذلك من الذئب.

The Messenger of Allah (peace be upon him and his progeny) said: "The example of the five (daily) prayers is like that of a clear-water river flowing in front of your houses in which a person washes himself five times a day – cleansing him from all dirt."

Kanzul `Ummal, Volume 7, Tradition 18931

17 - The Covenant of Allah

عن رسول الله (ص): قال الله تعالى: إفترضت على أمتي خمس صلوات وعهدي عهداً من حافظ عليهم لوفتها ادخلته الجنة و من لم يحافظ عليهم فلا عهده له عهدي.

The Messenger of Allah (peace be upon him and his progeny) states that Allah, The Exalted has said: "I have made the five prayers obligatory upon your Ummah and have made a covenant with Myself that one who maintains his prayers with respect to their timings, I shall place him in Paradise. As for the one, who does not maintain the timings, I have no covenant (with him)."

Kanzul `Ummal, Volume 7, Tradition 18872

18 - Remembrance of Allah

قال النافع (ع): ذكر الله لأهل الصلاة أكثير من ذكرهم إيمانه ألا ترى أن الله يَقُول {فَلَذِكْرُونِي أَذْكُرْكُمْ}.

Imam Al-Baqir (peace be upon him) has said: "Allah's remembrance of 'people who pray' is greater and superior to their remembrance of Him. Do you not observe that He has said (in the Noble Qur'an): {Remember Me and I shall remember you.}" [8]

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19 - The Mercy of Allah

قال علي (ع): إذا قام الرجل إلى الصلاة أقبل إبليس يتظاهر إليه حسداً لما يرى من رحمة الله التي تغشاها.

Imam `Ali (peace be upon him) said: "When a person stands up for prayers, Iblis

approaches him and looks at him with envy and jealousy, as he sees the Mercy of Allah encompassing the person."

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20 - Refraining from Sins

رُوِيَ أَنَّ فَتَنِي مِنَ الْأَنْصَارِ كَانَ يَصْلَيُ الصَّلَاةَ مَعَ رَسُولِ اللَّهِ (ص) وَ يَرْتَكِبُ الْفَوَاحِشَ فَوَصَّى دُلُكَ لِرَسُولِ اللَّهِ (ص) قَالَ إِنَّ صَلَاةَ شَهَادَةٍ يَوْمًا مَا فَلِمْ يَلْبِثَ أَنْ تَابَ.

It has been reported that a youth from the Ansar, who used to offer his prayers with the Messenger of Allah (peace be upon him and his progeny), used to indulge in sinful and corrupt deeds. When this was brought to the notice of the Messenger of Allah (peace be upon him and his progeny), he said: "A day shall come when his prayers shall refrain him from committing sins. Before long, the youth repented."

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Notes:

[8] The Noble Qur'an, Suratul Baqarah, Verse 152

Importance of Prayer-Times

21 How and When?

قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ (ع): إِذَا صَلَّيْتَ صَلَاةً فَرِيقَةً فَصَلَّيْهَا بِوْقْتِهَا صَلَاةً مُؤَدِّعَةً تَخَافُ أَنْ لَا تَعُودَ إِلَيْهَا.

Imam As-Sadiq (peace be upon him) has said: "When you offer an obligatory prayer, offer it at its stipulated time in a manner as if it is your last prayer and you fear you shall never get a chance to offer any prayer again."

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22 - Importance of the Times of Prayers

قَالَ رَسُولُ اللَّهِ (ص): قَالَ اللَّهُ عَزُّ وَ جَلُّ: إِنَّ لَعْبَيِي عَلَيَّ عَهْدًا إِنْ أَقَمَ الصَّلَاةَ بِوْقْتِهَا أَنْ لَا أُغْنِيهُ وَ إِنْ أَذْخَلَ الْجَنَّةَ بِغَرْ حَسَابٍ.

The Messenger of Allah (peace be upon him and his progeny) has reported that Allah, the Mighty, the Glorious has said: "I have a covenant with My servant that if he offers his prayers at their stipulated times, I shall not chastise him and shall place him in Paradise without any reckoning."

Kanzul 'Ummal, Volume 7, Tradition 19036

23 - The Noble Prophet and Prayers

قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ (ص) يَحْدِثُنَا وَ تُحَدِّثُنَا فَإِذَا حَضَرَتِ الصَّلَاةَ فَقَاتَهُ لَمْ يَعْرِفْنَا وَ لَمْ نَعْرِفْنَا.

'Aishah narrates: "We would be engaged in conversation with the Messenger of Allah (peace be upon him and his progeny), but with the arrival of the time of prayers it would appear as if he neither knew us nor we knew him."

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24 - Prayers at their Times

قَالَ الصَّادِقُ (ع): إِنَّ الْعَبْدَ إِذَا صَلَّى الصَّلَاةَ فِي وَقْتِهَا وَ حَفَظَ عَلَيْهَا ارْتَقَعَ بِيَضَاءَ نَبَीَ تَقُولُ حَفَظْتَنِي حَفَظْتَنِي اللَّهُ وَ إِذَا لَمْ يَصْلَمْهَا بِوْقْتِهَا وَ لَمْ يَحَافظْ عَلَيْهَا ارْتَقَعَ سُوْدَاءَ مُظْلِمَةً تَقُولُ ضَيَّعْتَنِي ضَيَّعْتَنِي اللَّهُ.

Imam As-Sadiq (peace be upon him) has said: "When a person maintains his prayer and offers it at its stipulated time, it ascends in the form of a pure white light and calls out to him: "You have guarded me, may Allah protect you." But if he does not maintain his prayer and does not offer it at its decreed time, it ascends as a dark and gloomy form and says to him: You have destroyed me, may Allah destroy you."

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25 - A Beloved Entity

﴿قَالَ رَسُولُ اللَّهِ (ص): أَحَبُّ الْأَعْمَالِ إِلَيَّ اللَّهِ الصَّلَاةُ لِوُقْتِهَا ثُمَّ بِرُّ الْوَالِدِينِ ثُمَّ الْجَهَادُ فِي سَبِيلِ اللَّهِ﴾.
The Messenger of Allah (peace be upon him and his progeny) has said: "The most beloved of deeds in the eyes of Allah are: offering prayers at the stipulated times; (then) goodness and kindness towards parents; (and then) Jihad in the way of Allah."

Kanzul 'Ummal, Volume 7, Tradition 18897

Negligence and Carelessness towards the Prayers**26 - Regarding the Prayers as Insignificant**

﴿قَالَ رَسُولُ اللَّهِ (ص): تَبَسَّمَ مَنْ اسْتَخْفَى بِصَلَاتِهِ لَمْ يَرُدْ عَلَى الْخَوضِ لَا قَدْرَ اللَّهِ﴾.
The Messenger of Allah (peace be upon him and his progeny) has said: "One who considers the prayers to be insignificant and trivial is not from me. By Allah! He shall never come close to me at the pool of Kauthar."

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27 - Debasement of Prayers

﴿قَالَ الصَّادِقُ (ع): شَفَاعَتِنَا لَا تَشَاءُ مُسْتَخْفَى بِصَلَاتِهِ﴾.
Imam As-Sadiq (peace be upon him) said: "Our intercession shall never reach one who considers his prayers to be inconsequential and unimportant."

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28 - Destroying Prayers

﴿قَالَ رَسُولُ اللَّهِ (ص): لَا تُضَيِّعُو صَلَاتَكُمْ فَإِنَّ مَنْ ضَيَّعَ صَلَاةً حُشِّرَ مَعَ قَارُونَ وَهَامَانَ وَفِرْعَوْنَ﴾.
The Messenger of Allah (peace be upon him and his progeny) has said: "Do not destroy your prayers for verily one who destroys his prayers shall be resurrected in the company of Qarun, Haman and Fir'awn."

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29 - The Incorrect Prayers

عن أبي جعفر (ع) قَالَ بَيْنًا رَسُولُ اللَّهِ (ص) جَالِسٌ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ بِصَلَوةٍ فَلَمْ يَتَمَّ رُكُوعُهُ وَلَا سُجُودُهُ فَقَالَ (ص) نَقْرَبُكُمْ كُفْرُ الْغَرَبَاءِ لِنِعْمَتِكُمْ هَذَا وَمَكْدَأُ صَلَاةَ الْيَوْمَ تَعْلَمُ عَلَى غَيْرِ دِينِي
Imam Al-Baqir (peace be upon him) narrates: One day the Messenger of Allah (peace be upon him and his progeny) was seated in the mosque when a person entered and began praying, but in a manner such that neither did he perform his ruku' (bowing), nor his sujood (prostration) in a correct manner. Observing this, the Messenger of Allah commented: "(This person) pecks as a crow pecks. Should he die and the state of his prayers be as they are now, he shall surely not die upon my religion."

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30 - Carelessness Towards Prayers

﴿قَالَ رَسُولُ اللَّهِ (ص): الْصَّلَاةُ عِنْدُ الدِّينِ فَمَنْ تَرَكَ صَلَاةً مُّتَعِدًا فَقَدْ هَذَمَ دِينَهُ وَمَنْ تَرَكَ أَوْفَاقَتْهَا يَنْخُلُ الْقَوْلَيْنِ وَالْوَلَيْنِ قَابِدًا فِي جَهَنَّمِ﴾.
The Messenger of Allah (peace be upon him and his progeny) has said: "Prayer is the pillar of your religion and one who intentionally forsakes his prayer has destroyed his religion. And one who does not guard the times of the prayers, shall be made to enter 'Wayl', which is a valley in Hell, as Allah, the Exalted, has said: "So woe to the praying ones, who are unmindful of their prayers." [9]

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31 - The Consequence of Abandoning Prayers

► ... قَالَ رَسُولُ اللَّهِ (ص): لَا تَتَرَكَ الصَّلَاةَ مُتَعِنِّداً فَقَدْ بَرَأْتَ مِنْهُ فِيمَةُ اللَّهِ وَرَسُولِهِ
The Noble Prophet (peace be upon him and his progeny) has said: “Do not abandon your prayers intentionally for surely the obligations of Allah and His Messenger cease to cover one who forsakes his prayers intentionally.”

Kanzul `Ummal, Volume 7, Tradition 19096

32 - A Death of Disbelief

► قَالَ النَّبِيُّ (ص): مَنْ تَرَكَ صَلَاةً لَا يَرْجُو ثَوَابَهَا وَلَا يَخَافُ عِقَابَهَا فَلَا أَبْلِي أَمْوَاتٍ يَهُودِيَّاً أَوْ نَصَارَائِيَّاً أَوْ مَجُوسِيَّاً
The Noble Prophet (peace be upon him and his progeny) has said: “If a person abandons his prayer such that he neither desires its rewards nor fears its chastisement, for such a person I do not care if he dies a Jew, a Christian or a Magian.”

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33 – Chastisement

► قَالَ النَّبِيُّ (ص): مَنْ تَرَكَ صَلَاةً حَتَّىٰ نَفُوتَهُ مِنْ غَيْرِ عُذْرٍ فَقَدْ خَبَطَ عَنْهُ، ثُمَّ قَالَ: بَيْنَ الْعَيْدِ وَبَيْنَ الْكُفْرِ تَرَكَ الصَّلَاةَ
The Noble Prophet (peace be upon him and his progeny) has said: “The good deeds of one who, without any appropriate excuse does not offer his prayer until its time passes away, are annulled.” He then said: “The divide between a believer and disbelief is the abandonment of prayers.”

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34 - Door of Hell

► قَالَ رَسُولُ اللَّهِ (ص): مَنْ تَرَكَ الصَّلَاةَ مُتَعِنِّداً كُتِبَ إِسْمُهُ عَلَى بَابِ النَّارِ مَمَنْ يَنْدَخِلُهَا
The Noble Prophet (peace be upon him and his progeny) has said: “The name of one who forsakes his prayer intentionally is written upon The door of Hell from which he shall (eventually) enter.”

Kanzul `Ummal, Volume 7, Tradition 19090

Notes:

[9] The Noble Qur'an, Suratul Ma'un, Verse 4 and 5

Etiquette of Prayer And Conditions for its Acceptance

35 - Conditions for Acceptance of Prayers

► قَالَ الصَّادِقُ (ع): قَالَ اللَّهُ تَعَالَى إِنَّمَا أَقْبَلَ الصَّلَاةَ لِمَنْ تَوَاضَعَ لِعَظَمَتِي وَيَكْثُرُ نَفْسُهُ عَنِ الشَّهَوَاتِ مِنْ أَخْلَيِ وَيَطْلُعُ نَهَارَةً يَذْكُرِي وَ
 لا يَتَغَاظَمُ عَلَى خَلْقِي وَيَطْبَعُ الْجَانِحَ وَيَكْسُو الْغَارِي وَيَزْخُمُ الْمُصَنَّابَ وَيَوْزُو الْغَرِيبَ
Imam As-Sadiq (peace be upon him) said that Allah, the Exalted has said: “I shall accept the prayers of one who: exhibits humility before My Greatness; restrains himself from his base and carnal desires for My sake; passes his day in My remembrance; does not seek to show his greatness over My creation; feeds the hungry ones; clothes the bare ones; acts with kindness and mercy to those in misery and trouble; provides shelter to those who are strangers (in his city) and away from their homes.”

Wasa'ilush Shi'a, Volume 15, Page 210

36 - Prayers Accepted? In What Measure?

► عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: مَنْ أَحَبَّ أَنْ يَعْلَمَ أَقْبَلَتْ صَلَاةً أَمْ لَمْ تَقْبَلْ فَلَيَنْظُرْ هَلْ مُتَعْنَثَةٌ صَلَاةً عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ فَبَقَرْ مَا مُتَعْنَثَةٌ
 فَبِلَّتْ مِنْهُ

Imam As-Sadiq (peace be upon him) has said: “One who desires to know whether his prayers have been accepted or not should observe if his prayers have restrained him from evil and sinful acts. (If yes,) then the measure in which they have restrained him is the measure of his prayers that have been accepted.”

Biharul Anwar, Volume 82, Page 198

37 - Prayers and the Wilayah of the Ahlul Bayt

قال الرجل لزين العابدين (ع): ما سبب قبولها؟ قال (ع): ولائيتنا و البراءة من أعدائنا

Once a person asked Imam Zainul `Abidin (peace be upon him): “What is the criterion for the acceptance of prayers?” The Imam (peace be upon him) replied: “Acknowledging our Wilayah and dissociating oneself from our enemies.”

Biharul Anwar, Volume 84, Page 245

38 - Obligatory and Recommended Prayers

عن أبي جعفر (ع) قال: إن العبادة تيزف له من صلاته نصفها أو ثلثتها أو رباعتها أو أربعين عظيمه وإنما أمرنا بالثالثة ليتم لهم بها ما نقصوا من الفريضة

Imam Al-Baqir (peace be upon him) has said: “The prayer that is offered by a person, sometimes half of it ascends upwards, while at other times it is only one-third, or one-fourth or one-fifth that ascends. Only that portion of the prayer which the person has offered with concentration and mindfulness of the heart is made to ascend. (And so) the people have been ordered to offer the recommended prayers so that they can make up for what has been left incomplete of their obligatory prayers.”

Al-Haqa'iq, Page 219

39 - Prayers with Adhan & Iqamah

قال أبو عبد الله (ع): من صلى بآذان و إقامة صلى خلفه صفين من الملائكة و من صلى بإقامة بغير آذان صلى خلفه صفت واحد من الملائكة. فلئن لله و كم مقدار كل صفت. فقال (ع): أقله ما بين المشرق إلى المغرب و أكثره ما بين السماء و الأرض

Imam As-Sadiq (peace be upon him) has said: “One who offers his prayers along with Adhan and Iqamah, two rows of angels pray behind him, while one who offers his prayers with only the Iqamah and without the Adhan, one row of angels pray behind him.” The Imam (peace be upon him) was asked: “And how long is each row?” The Imam (peace be upon him) replied: “At the very minimum, its length is the distance between East and West, while at the maximum, its length is the distance between the earth and the heavens.”

Wasa'ilush Shi'a, Volume 4, Page 620

40 - Prayers and Supplications

عن أبي عبد الله (ع) قال: إن الله فرض عليكم الصلوات الخمس في أفضل الساعات فعليكم بالدعاة في إذكار الصلوات

Imam As-Sadiq (peace be upon him) has said: “Verily, Allah has made obligatory upon you the five prayers at timings that are the best of times, so it is important that you supplicate to Him at the end of these prayers.”

Al-Khisal, Volume 1, Page 278